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**XIV.—Notice of a Caravan Journey from the East to the West Coast of Africa.**

Communicated by Vice-Consul BRAND, F.R.G.S., through the FOREIGN OFFICE.  
With Remarks by Mr. W. D. COOLEY.

Read January 24, 1853.

ON the 3rd of April three Moors (Mohamedan Arabs) arrived at Benguela, accompanied by a caravan of forty carriers, who were conducting ivory and slaves to exchange for merchandise. These bold travellers, who have come from the coast of Zanzibar, crossed the African continent from E. to W., and state that having got into the interior and bartered away in succession all the goods which they had provided, having exchanged them for the above articles, they then found it difficult to retrace their steps from the want of articles to trade with, and resolved on proceeding on their journey in the hopes of meeting with such articles as they had been told they would find farther inland in exchange for ivory. In the Catanga country they came in sight of the Major of Bihé, who was journeying to Benguela with his followers, and who, having persuaded them to accompany him, arrived here as above stated. Anxious to procure information respecting this interesting journey, I had an interview with the said Moors, and learned what follows :—

One of them, named Abdel, who had as a pilot frequented the coasts of India, being a native of Surat, and his parents of Muscat, said that entering into partnership with another Moor called Nassolo, they agreed to go to the island of Zanzibar, where the latter had a relative ; they did so, and the three in company resolved on trading to the continent. For this purpose they went to Bocamoio, a native town on the mainland, opposite to Zanzibar, where white men are met with who can write, and who go there to trade. They there obtained carriers to take their goods, exchanging them in succession for ivory and slaves, till they arrived here, which they did only six months after their departure from the eastern coast, having during this period suffered some privations, and the loss of only three persons who died.

The places which they describe as having visited are the following :—From Bocamoio they went to the Giramo lands ; then from Cuto they proceeded to Segora, where they traversed high mountains as far as Gogo. From this point to Mimbo they travelled fifteen days without meeting any habitations, and being in want of water, they afterwards went on to Garganta, and there took a guide, who conducted them to Muga, where the country abounds in cattle. They afterwards came to Nugigi, and here they were stopped by Lake Tanganna, and were forced to con-

struct a boat, in which they crossed the lake: this voyage took them a day and a night. They went on shore at Manguro, the inhabitants of which place are in the habit of pulling out their teeth. From this they proceeded to Casembe, where one of the Moors, a native of Muscat, by name Said Gerad, remained with two mulattoes to guard the ivory, which they left at this place, while the rest of the party went on to Catanga, where they had the good luck to meet with Major Coimbra's men, with whom they came to Cahava by the Macacoma road, along the course of the Leambege, which appears to be the Cambecis, which runs down to Quillemane. They passed through the towns of Cabita and Bunda, remarking that through the latter flows the river Lunguebundo, a tributary of the Leambege. From this place they proceeded to Luanza, Bihé, and Benguela, and they intend soon to return to their native land, following the same route.

In this city they lodged and traded with Senr. José Luiz da Silva Dianna, who treated them with the greatest kindness, and his example was followed by all the inhabitants, so that if it were not for the great difficulty of the journey, perhaps they might be induced to repeat it, together with some other speculators.

(Signed)

BERNARDINO FREIRE F. A. DE CASTRO.

*Benguela, 13th April, 1852.*

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NOTE.—The arrival of the Arab traders at Benguela from Zanzibar was officially communicated by the governor of Benguela to his chief, the governor-general of the Portuguese province of Angola. The enlightened interest which those officers expressed appears worthy of the best days of Portuguese discovery; and the governor of Benguela was instructed to offer an official appointment, and to use every means in his power to induce Europeans to return overland to Zanzibar with the Arabs.—ED.

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*Remarks by Mr. Cooley.*

An event, entitled to form an epoch in the history of geographical discovery, was announced in April (1852) in the Official Bulletin of Loanda, the capital of the Portuguese colony of Angola, namely, the arrival in Benguela of a caravan from Zanzibar, at the opposite side of the continent. Native emissaries have crossed more than once from the interior of Angola, on the one side, to the interior of the government of Mosambique on the other. But in this case the chiefs of the expedition (three in number) appear to have been Arabs or Sawâhili. one was a native of Surat, of Arab parentage, and a pilot by profession. Having met together in Zanzibar, and agreed to try their fortune on the mainland, they crossed over to

Bocamoio, where they hired carriers and completed their equipment.

In a tracing of that portion of the African coast, communicated to me by the late Mr. Robt. Newman Hunt, I find two villages named Bogamoio; one in lat.  $5^{\circ} 55' S.$ , about 20 miles N. of the Ruvu (more commonly called on the coast the Kingâni—*i. e.* Bar-river); the other at the mouth of that river, on its right or southern bank, in lat.  $6^{\circ} 16'$ .

Leaving the coast, they went through the countries of the Giramo, Cuto, and Sagára, or, as they are written in my map, Zerámu, Neutu, and Wasagára. The Zerámu occupy both banks of the Ruvu, in the lower part of its course, and are reputed a savage people. They probably include the Wadóá, who are said to be cannibals. The Wancútú possess the hills between the rivers Ruvu and Lufiji. The country of the Wasagára is annually inundated by several rivers, of which the Lufiji is the chief. In this country is the town of Maróra (*i. e.* trade), at which seem to converge all the roads to the interior. The road to Oha, in Monomoézi, continues hence along the left or northern bank of the river; but our travellers crossed to the southern side, and the next place named by them is

Gogo; the Gungo of my map, and the Gugu of Lieut. Hardy, who states that it is 45 days up the Lufiji. Immediately beyond Gungo the road led for 15 days through an uninhabited country. This desert tract evidently forms the ascent to the tableland of Monomoézi, and corresponds to the rugged and uninhabited tract between Usanga and Unangwéra (the frontier town of Monomoézi) on the other side of the river. On the S. side a transverse mountain-range runs parallel to the general course of the river, and is said to abound in salt and iron. The desert being crossed, the travellers reached

Mimbo, the Uímbu of my map, which has probably the true reading of the name. Scarcity of water was experienced on the way from Uímbu to

Garganta. This name does not appear to me to be genuine; perhaps it ought to be Caganda.

Muga, the next place mentioned, abounds in cattle. After this comes

Nugígi. This name is evidently the Uyiyi of my map; but it ought probably to be written Ujíji (the liquid *j* of the Sawáhili), in which case it would be pronounced Uyiyi or Unjíji. This is the capital of one of the independent kingdoms of Monomoézi, and which probably comprehends Uímbu. In Ujíji the travellers built a boat, in which they crossed Lake Tanganna (Tangána) in a day and night. The natural day's voyage may be assumed to be 30 miles. The Arabs probably sailed: the natives, paddling in a canoe, and sleeping at night on a stone (as Nasib expressed it), that is, on a rocky islet, take 3 days to cross the lake. The appellation here given to the lake or nyassa, is doubtless descriptive of the active traffic carried on between its opposite shores. The verb cu-tangána is the reciprocal (and, perhaps, also a frequentative) form of cu-tanga, to reckon or pay in cloth or money, which seems to have given a name, as I have elsewhere observed ('Inner Afr.' pp. 36 and 62), to the Movíza country, or principal channel of trade. The travellers found on the western shores of the lake the Mangúro, who extract their upper front teeth and file the rest to points. These people were formerly among the intruders into the Movíza territory ('Inner Afr.' p. 144), whither they had come probably from the country S. of Iáo, being allied in race with the Makúa, whom they resemble in the custom of filing the teeth.

From the country of the Mangúro, on the western shore of the lake, the travellers proceeded to the Casembe (Cazembe), at whose town three of the party remained to collect ivory, while the rest continued their journey to the western coast. They first went to

Catanga, and thence to

Caháva, where, they inform us, is the road to the Macacoma (Maçacoma, the Musocuma of my map), in whose country is the river Luambezi or Cambécis (Camb. or Zambéze). The names Tanga, Catanga, and Tangána, all occur in the accounts of the Portuguese expeditions given in the 'Annaes Marítimos,' but without any clue to the position of the countries or places so entitled. I believe Tanga to be the country of the Movíza, which is now N. of the New Zambéze, as will be explained lower down; Catanga to be the particular or individual form of the same name, and to mean the town or chief's

residence ; Tangana, the reciprocal form, is applied, as we have seen, to a portion of the lake. Caháva is probably the same frontier town which in Lacerda's time was ruled by Chipáco, and which accordingly bears in my map the latter name.

Of Cabita, the next place occurring in the route, we know nothing.

Bunda, however, which follows, is plainly indicated in the accounts of the route from Benguela to Loval (Lobale) ('Inner Afr.' p. 21). The Bampaonda of Livingston's map are evidently the people of this district. Here, according to our travellers, is the great river Langebongo, which flows into the Luambegi. It is to be feared, however, that they confounded the large rivers flowing from Bunda in opposite directions, viz., the Lulúa and the Seshéke. The Bachuana say that the Langebongo flows to the N.N.W.; and their testimony in such a matter is obviously preponderant. (See 'Inner Afr.' p. 138.) By the Langebongo they mean the Lulúa, traced down the Luefia from Bunda, through the territory of Quiboque ; but the Langebongo of our travellers, flowing into the Luambegi, appears to be the Seshéke itself, the course of which is to the S.S.E. In Bunda the travellers met with a commercial agent of the Portuguese, whom they accompanied to

Bihé, a state under Portuguese control ; and thence to

St. Felipe de Benguela, where they arrived in the beginning of April. The whole journey across is said to have been completed in 6 months.

This narrative affords a very striking confirmation of my map. With respect to the bearing and latitude of Monomoézi, and of the details of the interior generally, I had but little guidance ; and yet it appears that the route of rapid travellers from Zanzibar to Maróra, and thence by Gungo, Uímbu, and Ujiji, to the Cazembe, when traced on my map, forms nearly a *straight line*, whence it may be inferred that the map is tolerably correct. The Cazembe's town (Lucenda) being but 7 good marches (90 or 100 miles) from Moiro Achinto ( $10^{\circ} 20' 35''$  S.), where Lacerda observed, both for longitude and latitude, cannot be far wrong. This route entered Monomoézi (at Uímbu), in about lat.  $8^{\circ}$  S. Uranga, also in Monomoézi, and further S., probably extends to the 10th parallel.

The tribes on the western side of the lake are represented on the map as they stood at the time of Lacerda's expedition (1798-9) ; but from Major Gaminetto, who accompanied the expedition of 1831, we learn that previous to that date the Auemba had dispossessed the Movíza ('Inner Afr.' p. 144) ; and now the narrative before us seems to prove that the migration of the Auemba was followed, as might be expected, by a general movement of the tribes. The Musocuma went southwards into the country abandoned by their neighbours, as far, perhaps, as the banks of the New Zambéze. The Movíza probably sought refuge N. of that river, in the dominions of their ally the Cazembe,\* while the Mangúro, intruders from the S.E. into the Movíza country, were driven furthest northward in the general circulation, and took the place of the Musocuma on the shores of the lake. The names Tanga and Catanga, I suppose to have moved with the Movíza to the northern side of the New Zambéze. It seems certain that our travellers went southwards from the Cazembe to Catanga and Caháva. Had they gone westwards, they must have passed through Lobale. Besides, it was from Cahava that the road went to the Musocuma on the Luambegi (Zambéze). This circuit in their route may be ascribed to the extensive marshes S.W. of Lucenda. ('Inner Afr.' p. 41.)

It would appear that the migrations and circular movement of tribes just described have opened the direct communication between the Cazembe's domi-

\* This conjecture is now confirmed by Gaminetto's narrative of the Portuguese expedition.

nions and the shores of the lake. In Lacerda's time the Cazembe was completely cut off from the lake, and his commerce with the eastern coast made a great circuit southwards; but his former enemies on that side have now given place to subjects or allies. (See 'Inner Afr.' pp. 41, 143.) The Auemba thought to possess themselves of the trade by seizing its ordinary channels; but it is possible that they caught at a shadow, and that the people whom they dispossessed, flying to the N., took their industry with them. Intelligence of this revolution had probably reached the eastern coast, or at least Maróra, and decided the route of our travellers. Perhaps the novelty of their course in a direct line to the Cazembe, may be inferred also from the circumstance that they had to build themselves a boat to cross the lake.

Nothing can be more explicit and unequivocal than the account received by Lacerda from the Musocuma and others respecting the course of the New Zambéze. He was assured that this river flows into the Murisuro, near which stands the Cazembe's town. And, again, the lagoon crossed by Manoel Caetano Pereira ('Inner Afr.' p. 30) was said to be connected on the one side with the New Zambéze, and on the other with the Luapula. Many considerations might be urged in favour of this view; but after all, it is at least possible that Lacerda's information was erroneous; and that the New Zambéze, the Luambégi of the Musocuma, and perhaps of the Balobale also ('Inner Afr.' p. 20), is the Liambae of the Bachuana and a branch of the Seshéke. In the popular and current geography of a rude people, the great river is sure to swallow all the less rivers. Now, the great river of the Mucomango tribes is the Murisuro (river or lake, literally water); that of the Balobale and others in the W., the Luambe or Zambéze. The celebrity of the name has no doubt a tendency to multiply the rivers bearing it. Even if the Luapula and New Zambéze be perfectly distinct rivers, yet flowing, as they certainly do, through a low, marshy region, their connection by means of transverse canals is not impossible.

The reason assigned for the journey of the Mohammedan adventurers to the eastern coast is, that by the time they reached the Cazembe they had expended all their goods, or all that was suited for ordinary traffic, and so having no means of returning, they advanced. This is manifestly a very lame story. As they left some of their party in Lucenda to collect ivory, it is obvious that they intended to return eastwards. There exists no natural foundation for a trade between the opposite coasts which have the same wants and like productions. The truth seems to be, that they laid out their goods in the purchase of slaves, the best market for whom they found to be on the W. coast. The ivory, on the other hand, was destined for the E. coast, the chief market for it being in India and China. This conjecture is strengthened by the fact of their not taking the direct road westward by the Lualaba; for in the mountainous district (Lobale), about that river, provisions are all imported and extremely dear, and consequently that district, which is the best for the general merchant who obtains in it the cash of the country, salt and copper, must be avoided by the slavedealers.

It may be presumed that with a little effort it is not yet too late to obtain a full account of the whole journey to Benguela and back again, from the Surat Arab, either in Zanzibar or India. He may be supposed to have staid a couple of months in Benguela. On his return to Lucenda, two or three months would be little enough to spend in higgling for ivory. His descent from the Lake to the sea-coast with the caravan would take four months at the least. Altogether it is highly improbable that his return from Benguela to Zanzibar could be effected in less than a year. Every trade in Africa is slow and dilatory except the slave-trade, which moves rapidly, because so long as a slave is kept he must be fed. Now, a letter to Zanzibar, addressed to Capt. Hamerton, or to Mohammed bin Khamis (secretary and interpreter to his

highness Seid Sáid) might arrive there in six weeks, if sent through Aden by any one who could reckon on the co-operation of Capt. Haines.\*

NOTE.—The practicability of crossing the African continent from Zanzibar to the West Coast was taken up by an Associate of this Society, Mr. W. Bollaert, in 1834, and a plan of an expedition to be conducted by him was brought before the Royal Geographical Society in 1837. The plan was approved, instructions were drawn up by Mr. Cooley, and the Society offered to subscribe towards the expenses; but, in the absence of public aid, a sufficient sum could not be raised, and the project was ultimately abandoned.—ED.

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## XV.—*Extracts from the Letters of an Hungarian Traveller in Central Africa.*

Communicated by Dr. H. RÓNAY. With Remarks by Mr. W. D. COOLEY.

Read February 14, 1853.

**LADISLAUS MAGYAR**, born at Szabadka in Hungary, after having studied in the naval school at Fiume, went to sea in 1844, and served subsequently as lieutenant in the navy of the State of La Plata.

In 1847 he proceeded to the African kingdom Kalabari, whose king, named Trudodati-Dalabér-Almuazor, after two years gave him permission to travel in Central Africa.

On the 15th of January, 1849, he left Benguela, and after a troublesome journey of some days in a dry and desolate country, with scarcely any vegetation except the casonera (a kind of aloe), he came to Kiszagin, the first inhabited place in the kingdom Hambó, near the river Kubale, 2800 feet above the sea.

After 7 days' journey he arrived at Kandala, a larger town, built on a pyramidal mountain, with a fine view around the country.

From this place, after 5 days' journey, he reached the mountains of Kindumbó, which contain mines of metal and mineral springs. He ascended one of the highest mountains, called Lingi-Lingi, the view from which was magnificent, the plain being overspread with many villages and forests.

After travelling through some of these villages, he arrived at Colongó, the second city of the kingdom Hambó. The river Izésze rises in this country ( $11^{\circ}$  lat.).

From Colongó, passing over the mountains Dsamba, the rivers

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\* Col. Sykes has already acted upon Mr. Cooley's suggestion.—ED.

The Moors are said to have been accompanied on their return from Benguela to the eastern coast by Antonio Francisco Ferreira da Silva Porto, a retired trader, long resident in Bihé, whose destination was Mosambique, through Tete.—W. D. C. This gentleman is said to have just arrived at Loando from the East coast.—ED.